





## Entertainments.

THEATRE ROYAL.

CITY HALL.

THIS EVENING,  
the 30th June, 1888.WASH NORTON'S FAMOUS  
WORLD OF WONDERS.

EXTRA GRAND PERFORMANCE

AND

COMPLIMENTARY BENEFIT

PERFORMED TO THE FAVORABLE

OF HARVEY BROTHERS

(WILLIAM AND CHARLES).

HONORARY MEMBERS

OF THE

GREAT WORLD CIRCUS

who will for the first time introduce their

HIGHLY TRAINED AND INTELLIGENT ANIMAL

THE BLONDI MONKEY.

This act is a marvel to behold and is

not to be missed, and is a

MONSTER PROGRAMME!

NOVELTIES! NOVELTIES!

FUN WITHOUT VULGARITY!

MUSIC EXTRAORDINARY!

MYSTERY UNEXPLAINABLE!!!

POSITIVELY

LAST PERFORMANCE

BUT ONE.

Prices of Admission:

Dress Circle and Stalls ..... \$2.00.

Pit ..... \$1.00.

Seats can be secured at Messrs. KELLY

&amp; WAHNE, LIMITED.

Doors Open at 8.30 P.M.

Performance Commences at 9 O'CLOCK.

CHAS. DERMER,

General Agent.

Hongkong, June 30, 1888. 1001

## For Sale.

## FOR SALE.

JULES MUMM &amp; Co.'s

CHAMPAGNE.

Quarts.....\$20 per Case of 12.

Pints.....\$21 " " 24.

Duboué &amp; Co. of Gernon &amp; Co.'s

BORDEAUX CLARETS AND

WHITE WINES.

Bartlett's Celebrated "Barley Bro"

WHISKY.....\$74 per Case of 1 doz.

GIBB, LIVINGSTON &amp; Co.

Hongkong, July 18, 1884. 1157

## WASHING BOOKS.

A French and Chinese.)

WASHING BOOKS, for the use

of Ladies and Gentlemen, can now

be had at this Office. Price, \$1 each.

CHINA MAIL OFFICE.

## Not Responsible for Debts.

Neither the Captain, the Agents, nor

Officers will be responsible for any

debts contracted by the Officers or

Crew of the following Vessels, during

their stay in Hongkong Harbour.

A. S. Watson, British steamer, Captain

Pickham.—Jardine, Matheson &amp; Co.

A. S. Watson, German schooner, Captain

H. Menzies.—Jardine, Matheson &amp; Co.

A. S. Watson, American barque, Capt. F. L.

Jones.—Jardine, Matheson &amp; Co.

A. S. Watson, German barque, Capt. J.

W. Menzies.—Jardine, Matheson &amp; Co.

A. S. Watson, British barque, Captain A. V.

Brown.—Jardine, Matheson &amp; Co.

A. S. Watson, American ship, Captain J. C.

Bartlett.—P. &amp; O. S. N. Co.

## Intimations.

MOORE'S GOGO SHAMPOO

WASH.

THIS WASH HAS PROVED ITSELF TO BE THE

BEST PREPARATION EVER PRE-

SENTED TO THE PUBLIC.

THE Basis of this compound is made of

Gogo Root. The natives of the Phi-

lippine Islands never use anything else for

washing their hair; you never see them bald,

and it is quite common to see the heads

with hair from 5 to 6 feet long. By using

this SHAMPOO WASH as directed, you

will never be bald. The Proprietor offers

the Wash to the public, being entirely con-

fident that by its restorative properties it

will surely arrest decaying hair, completely

eradicate scurf, dandruff, and all dis-

eases of the scalp; it does not contain any

poisonous drugs, but, by its cooling prop-

erties allays the itching and fever of the scalp.

Mr. Moore has succeeded in being able

to put this Wash up in bottles without al-

lowing it to ferment, and he will guarantee

it to keep any length of time in any climate.

CAMPBELL, MOORE &amp; Co., Ltd.,

Under Hongkong Hotel.

Hongkong, May 17, 1888. 810

## NOTICE.

HONGKONG AND WHAMPOA DOCK

COMPANY, LIMITED.

SHIPMASTERS AND ENGINEERS are

respectfully informed that, if upon

their arrival in this Harbour, NONE of

the Company's FOREMEN should be at

hand, Orders for REPAIRS if sent to the

HEAD OFFICE, No. 14, Praya Central, will

receive prompt attention.

In the Event of Complaints being found

necessary, Communication with the Under-

signed is requested, when immediate steps

will be taken to rectify the cause of dis-

satisfaction.

D. GILLIES,

Secretary.

Hongkong, August 25, 1885. 1458

## BACK VOLUMES

OF THE

'CHINA REVIEW'

may be had by applying at

THIS OFFICE.

## Intimations.

Chinese Imperial Government Silver  
Loan of 1884.

## LOAN B.

## FIRST DRAWING.

NOTICE IS HEREBY GIVEN, that, in conformity with the stipulation contained in the Bonds of this Loan, the following Numbers of Bonds to be paid off at Par, at the Office of the HONGKONG AND SHANGHAI BANKING CORPORATION, in Hongkong, on the 30th day of June, 1888, when the Interest thereon will come to be payable, were this day Drawn at the Office of the said Corporation in Hongkong, in the presence of Mr. WILLIAM HENRY GASKELL, Acting Chief Accountant of the said Corporation, and of the undersigned Notary.

## NUMBERS OF BONDS DRAWN.

976 Bonds, Nos.:	2791	3047	3306	3571	3833	4093	4353	4611	4874	5209
	2792	3048 <td>3312</td> <td>3572</td> <td>3834</td> <td>4094</td> <td>4354</td> <td>4612</td> <td>4875</td> <td>5210</td>	3312	3572	3834	4094	4354	4612	4875	5210
	2793	3049	3313	3573	3835	4095	4355	4613	4876	5211
	2794	3050	3314	3574	3836	4096	4356	4614	4877	5212
	2800	3057	3319	3581	3847	4102	4362	4625	4887	5225
	2811	3069	3321	3582	3848	411	4368	4630	4889	5226
	2804	3061	3322	3583	3849	4106	4369	4627	4890	5224
	2805	3065	3323	3587	3850	4107	4370	4635	4892	5225
	2809	3066	3329	3588	3851	4113	4374	4638	4899	5241
	2810	3069	3330	3586	3858	4114	4380	4640	4900	5242
	2813	3073	3331	3598	3859	4119	4381	4641	4914	5256
	2817	3077	3337	3599	3862	4121	4383	4642	4905	5250
	2818	3083	3338	3611	3865	4122	4385	4648	4906	5251
	2820	3081	3344	3604	3866	4127	4386	4651	4907	5258
	2825	3085	3345	3605	3871	4131	4387	4652	4916	5271
	2826	3087	3346	3610	3876	4132	4387	4656	4918	5272
	2827	3089	3350	3612	3877	4133	4388	4657	4919	5273
	2833	3090	3353	3613	3878	4138	4389	4658	4921	5274
	2837	3091	3354	3620	3883	4140	4401	4660	4922	5278
	2838	3097	3359	3621	3884	4141	4402	4663	4923	5288
	2838	3098	3361	3622	3888	4148	4404	4667	4929	5289
	2841	3098	3361	3622	3888	4148	4404	4667	4929	5289
	2845	3100	3362	3626	3889	4149	4410	4672	4932	5292
	2846	3105	3366	3627	3895	4150	4411	4673	4936	5299
	2849	3110	3369	3629	3896	4157	4412	4674	4937	5300
	2850	3111	3373	3634	3899	4159	4417	4678	4938	5301
	2851	3113	3375	3636	3900	4160	4418	4684	4941	5301
	2857	3114	3377	3637	3901	4161	4424	4686	4948	5311
	2862	3116	3378	3643	3905	4166	4428	4687	4949	5312
	2864	3121	3384	3648	3911	4171	4431	4690	4953	5323
	2865	3127	3385	3644	3912	4171	4431	4690	4953	5323
	2871	3128	3387	3652	3916	4172	4433	4696	4956	5333
	2872	3129	3390	3653	3917	4173	4434	4702	4959	5333
	2873	3130	3393	3654	3918	4180	4438	4703	4961	5333
	2874	3135	3394	3659	3921	4181	4442	4701	4962	5333
	2875	3137	3400	3660	3922	4182	4445	4705	4968	534
	2881	3141	3401	3664	3923	4189	4449	4707	4971	535
	2883	3142	3402	3665	3931	4186	4457	4710	4972	535
	2884	3145	3406	3666	3932	4190	4450	4716	4972	535
	2889	3146	3409	3670	3935	4193	4451	4717	4979	536
	2890	3150	3410	3677	3936	4196	4457	4718	4982	536
	2893	3153	3416	3678	3937	4200	4458	4721	4984	536
	2897	3158	3417	3680	3938	4206	4463	4724	4985	537
	2901	3159	3429	3686	3939	4207	4465	4728	4986	538
	2902	3161	3430	3687	3949	4208	4466	4731	4990	538
	2905	3163	3435	3688	3950	4210	4470	4732	4993	538
	2906	3164	3436	3689	3951	4213	4476	4733	4996	538
	2910	3169	3432	3694	3953	4214	4478	4737	5001	539
	2913	3170	3433	3695	3954	4220	4479	4738	5002	539
	2917	3171	3438	3701	3955	4221	4481	4739	5011	540
	2918	3177	3439	3702	3963	4222	4482	4740	5012	540
	2921	3181	3443	3703	3964	4227	4488	4745	5016	540
	2922	3182	3444	3707	3966	4228	4496	4747	5020	541
	2924	3185	3445	3708	3969	4230	4494	4748	5028	541
	2929	3186	3451	3713	3970	4233	4495	4753	5029	541
	2930	3192	3452	3714	3974	4235	4497	4754	5033	541
	2931	3193	3456	3717	3977	4236	4498	4758	5037	541
	2937	3194	3460	3723	3981	4243	4499	4762	5046	543
	2938	3195	3461	3725	3984	4244	4509	4764	5048	543
	2940	3201	3462	3726	3985	4245	4510	4765	5049	544
	2945	3202	3467	3729	3991	4250	4511	4739	5051	544
	2946	3208	3468	3734	3992	4253	4513	4770	5057	544
	2947	3209	3469	3735	3995	4254	4514	4774	5064	545
	2953	3210	3477	3738	3996	4257	4518	4777	5065	546
	2954	3216	3478	3741	3998	4258	4525	4783	5072	546
	2960	3217	3479	3742	4001	4264	4526	4784	5077	546
	2960	3219	3481	3745	4002	4265	4528	4785	5078	546
	2961	3224	3486	3748	4003	4267	4529	4788	5081	547
	2963	3225	3487	3749	4009	4270	4530	4788	5082	548
	2968	3216	3491	3756	4010	4273	4536	4798	5094	548
	2969	3233	3492	3757	4011	4274	4541	4799	5095	548
	2970	3233	3493	3758	4017	4280	4542	4801	5097	548
	2971	3239	3501	3763	4019	4284	4543	4812	5100	548
	2977	3240	3502	3764	4022	4285	4545	4805	5106	548
	2900	3241	3503	3768	4023	4288	4546	4809	5107	548
	2981	3242	3508	3772	4029	4289	4547	4813	5113	550
	2983	3248	3509	3773	4027	4290	4546	4814	5120	550
	2986	3249	3510	3774	4033	4301	4557	4817	5127	550
	2987	3250	3518	3778	4034	4300	4559	4818	5128	550
	2993	3256	3518	3781	4038	4301	4561	4819	5129	550
	2997	3257	3520	3782	4045	4302	4564	4825	5134	550
	2998	3261	3524	3788	4046	4305	4566	4829	5139	550
	3001	3264	3525	3789	4047	4306	4572	4832	5140	550
	3006	3265	3526	3790	4053	4312	4573	4833	5145	550
	3007	3266	3529	3798	4054	4315	4577	4834	5150	550
	3009	3272	3531	3799	4055	4318	4577	4835	5159	550
	3010	3273	3532	3800	4060	4319	4582	4841	5160	550
	3011	3274	3539	3803	4101	4321	4583	4847	5161	550
	3017	3280	3539	3804	4103	4322	4586	4848	5163	550
	3022	3281	3541	3806	4065	4327	4589	4853	5170	550
	3023	3287	3548	3810	4067	4319	4592	4854	5172	550
	3025	3283	3550	3811	4068	4332	4593	4855	5177	550
	3030	3289	3551	8812	4075	4333	4594	4887	5178	550
	3031	3290	3556	3817	4176	4337	4595	4860	5189	550
	3033	3296	3557	3818	4077	4339	4602	4864	5190	550
	3034	3297	3558	3821	4082	4344	4603	4869	5193	550
	3039	3302	3561	3826	4083	4350	4604	4870	5195	550
	3041	3304	3564	3829	4084	4351	4609	4871	5206	550
	3046	3305	3565	3830	4092	4352	4610	4873	5207	550



7. Flow, in inches, teeth and hundredths



## AN OLD DITTY MODERNIZED.

Oh! where are you going to, my pretty maid!  
To dance at a German, sir, she said.

Oh! I shall go with you, my pretty maid!  
If you are invited, sir, she said.

Oh! what is your father, my pretty maid?  
My father's a banker, sir, she said.

And what is your mother, my pretty maid!  
A leader of fashion, kind sir, she said.

Pray what is your fortune, my pretty maid!  
A cool half-a-million, kind sir, she said.

Oh! then I will marry you, my pretty maid!  
I thank you're mistaken, kind sir, she said.

—Boston Courier.

## RUSSIAN MYSTICISM.

—NINETEENTH CENTURY.

The interesting sect of "Nigolists" offers to us the spectacle of a strange religious pessimism. The doctrines of this sect push the idea of nihilism and of negation to their extreme limit. The members lead a life of vagabondage, and pass the larger portion of their existence in prison. Government thinks their doctrines dangerous to public safety, and subjects them to the most rigorous punishments. Let us take as a type of this sect a certain merchant named Shishkin. In his search for truth he four times changed his name, and finally became perished that all religion was error and lying. He added himself to the ranks of the sect, and thought he perceived that they were not in accord with human nature, and then he came to repudiate all ideas of God and religion, as well as all human institutions, all authority, government and society. He was promptly arrested and imprisoned and all his property confiscated. He refused to justify himself or to avail himself of legal help for his defense, persisting in his opinion, and continued to preach in his prison. Here is a curious specimen of "answers to the Jingo d'Inferno."

Judge:—Who are you?  
Prisoner:—Don't you see I'm a man?

J.—What is your religion?  
P.—I have none.

J.—What God do you believe in?  
P.—I don't believe in any God. God belongs to you, to the people. It was you who invented Him. I don't want Him.

J.—Do you worship the devil, then?  
(with some irritation.)

P.—I worship neither God nor devil, because I have no need of prayer. The devil is also an invention of yours. God and the devil are yours, as well as the Czar, the priests and Government officials. You are all children of the same father. I am not one of you, and I wish to know nothing of you.

Each for himself, say these sectaries: there is neither right, nor duty, nor social or political order, nor community. Man, abandoned to his natural instincts, without hindrance from government, will be irresistibly impelled toward truth and equity. They deny, without exception, all rights of property, and recognize no form of social organization. For them, marriage, the family, social duties, do not exist; they live in a fantastic world of liberty without limit, and despite all that surrounds them.

For example, if any one asked Shishkin for anything whatever, he would give it him at once, and he would not expect anything useful, and he would not expect for his needs, etc. But he would not give a halfpenny for tobacco, wine, or such things. "I should prefer to throw the money away," he would say, "than help anyone to poison himself with tobacco, or to give answers to those who ask him for money to indulge in that habit. If any one thanks him, he answers: 'What a stupid word! You have received what you wanted; you have eaten well, now go!'"

These sectaries are advocates of all that is natural; they never shave or cut their hair; they drink no spirits and do not smoke, so as not to spoil the natural beauty of the intellectual faculties. They dream of a life in which each should work for himself, satisfying his wants with the productions of the earth, and making for himself all necessary articles. "What is ever ought to be given to those who are in want. They are certain a profound hatred for all compulsory work under all forms. They never go into service, even if threatened with death, and they employ no servants. When Shishkin was in prison they shaved him and tried to compel him to work, but he utterly refused, saying: 'You have taken me by force. I did not ask you to shut me up. So now you ought to feed me and to work for me.' It was of no use to flog him, to chain him to a wheelbarrow, to shut him up in a dungeon, to give him only bread and water, it had no effect. He remained immovable."

These sectaries do not allow of the exchange of products or of trade. "If you want anything and I can give it you, take it. When I in my turn want anything, you will give it me." They preach free love and do not recognize marriage. They consider women to be independent beings, equal to men, free to choose lovers and companions according to taste. They replace the word wife by friend.

A man, a woman and a child were brought before a judge, accused of belonging to the sect of Nigolists. "Is this your wife?" asked the judge. "No, she is not my wife." "But you live with her." "Yes, but she is not mine. She is her own." "Is this your husband?" "No, he is not my husband," answered the woman. "But how is it then?" asked the judge, astonished. "I need him and he needs me, that is all; but we each belong to ourselves," answered the woman. "And this little girl, she is yours?" countered the judge. "No, she is of our blood, but she does not belong to us, but to herself." "But are you mad, then?" cried the magistrate out of patience.

"This child that you are wearing, is that yours?" "No, it is not mine," answered the sectary. "Why do you wear it then?" "I wear it because you have not taken it from me. This child was on the back of some one else, now it is on mine; perhaps to-morrow it will be on yours. How can you expect me to know to whom it belongs? Nothing belongs to me but my thought and my reason." And so on.

The words "faith," "power," "law," "usage," inspire them with profound horror. Under no pretext do they have recourse to the protection of the magistrate, preferring to suffer with patience. To appeal to the law for protection would be to recognize it, to submit to social institutions; but to submit to law is to destroy one's individuality, which should rest for its support only on the individual conscience and personal convictions.

It must be added that they do not believe in the life of the other world and the rewards of the future life. They hold that man is immortalized only in posterity, in behalf of which he spends his moral and physical forces.

About twenty-five years ago a new mystical sect appeared in Russia, called the "Jumpers" (*Priguyevy*). The members of the neighboring countries surround the place of exile to which the Government sends

hardened and recalcitrant dissenters, fearing their demoralizing influence on the masses of the Russian people. There are to be met representatives of all the Russian sects—Molokans, Skoptsy, Vagabonds, etc. There, because at so great a distance from the centre of government, and because the whole country is in a semi-savage condition, the sectaries find greater liberty to arrange their lives according to the precepts of their religion, and they take advantage of this to carry on an active propaganda among the natives and the Russian colonists. It was among this population of sectaries that the new sect of Trigonism arose and attained fanaticism and religious ecstasy to the highest point. It soon invaded several villages and attracted a number of people to its doctrine. Its principal apostle called himself "God" and taught chiefly that, since the end of the world was at hand, all must prepare for it by repentance and purification before any, and by confession to the elect of God. The enthusiasm aroused by this teaching was such that the new disciples left their work and devoted all their time to prayer, and to listening to sermons and instructive discourses. The principal dogma of this sect is the descent of the Holy Spirit upon believers. They abstain from food only upon the eve of their religious meetings, and take food continually only upon two or three persons in each meeting. Habitually they occur only at the end of a meeting when all have been suitably prepared by prayer. The signs of his presence are chiefly an unusual pallor of the face (which is pale), then a sweating of the whole body, then the persons begin to talk rhythmically with their feet and then follow jumping and violent contortions, and in the end they fall heavily to the ground.

All this does not always follow in the same order. Some of the converts stay, and then, springing on the benches, begin to jump. Others fall from the benches to the floor, and there remain stretched out for a whole hour or more. Others march round the table with theatrical stunts, shaken by hysterical sobs. And while twirling in a circle, they throw themselves about, falling on the ground or raising themselves again, they retain a fixed look of great solemnity and seriousness imprinted on their faces. The meeting ends with a fraternal greeting, the teachers and apostles embracing each other and then retiring to the opposite sides of the room. When the brothers and sisters come there, successively, throw themselves on the ground three times before them and embrace them three times. This fraternal greeting lasts sometimes an hour or two, and the number of kisses each brother and sister receives reaches a hundred or more.

## THE PILLAR OF CLOUD BY DAY AND THE PILLAR OF FIRE BY NIGHT.

THE PHENOMENON EXPLAINED.

To the great mass of believers in the Jewish Bible, says a correspondent of the New York Commercial Advertiser, the pillar of cloud by day and the pillar of fire by night was a special miracle which, having served his purpose as a guide to the weary and anxious children of Israel, withdrew from Egypt toward the Valley of the Wanderings toward the head of the Gulf of Suez and the Wilderness of Sin and disappeared forever. Others with less faith in the miraculous character of the story have been inclined to believe that the story had no foundation, save in the wish of a priestly writer to fasten more firmly the grip of his craft upon his ignorant followers, unimpaired by the progress of time, and that a small family of antiquaries would have found without much difficulty a substratum of truth. After making allowances for the difficulties of rendering into modern language the strange speech of the early Hebrew, and allowing for mistakes, and perhaps distortions, by many transcribers, during the long period of 2000 years, the narrative of the journey of the Hebrews from the Nile to Mount Sinai may still be verified in many of its details. The cloud by day and the fire by night, showing the line of march from the Nile to the head of the Gulf of Suez and the distance of the cloud and fire when first seen, hanging low down on the eastern horizon, combine to produce the illusion that the cloud and the fire recede as the traveler advances. This "very land," the sea and all of the side in the Red Sea, the wells of Moses, the bitter waters of Marah, the seventy palm trees of Elim, the Wilderness of Sin, the trail, the manna ("a small round thing, as small as the hoar frost on the ground," \* \* \* and when the sun waxed hot it melted), the waters gushing from the rock, and the narrow fissure in the granite at the base of Mount Sinai, the cloud, the lightning and the thunder of Mount Sinai, may all be so clearly seen and verified by the traveler that he cannot fail to be convinced of the carefulness with which the original narrative was written.

The majority of thinking readers will be a surprise when they are asked that, even as of old, "pillar of cloud by day and pillar of fire by night" are at their post keeping watch and ward, and they are now produced by the same causes and are now produced by the same interruptions from charges of winds and of seasons. The question will naturally be asked: How is it possible that so many intelligent travelers should have followed in the footsteps of Moses from Egypt to Mount Sinai and some of them have seen the wonderful sight? The answer is that it has been seen, but that no traveler unacquainted with the permanency with which clouds cling to the top of mountains, or the constancy with which the lightning flashes play through these clouds by night within and near the tropics, it was impossible to associate what appeared to them so evanescent as a cloud and a lightning flash with the language used in Exodus. The traveler and the navigator who have had the privilege of sailing along the shores of the high islands and mountain ranges of the Atlantic, Pacific and Indian oceans will not need often to be reminded how often the cloud by day and fire by night have fixed their attention. As few have had this privilege, I will give the following quotations:

Tyndall's "Forms of Water." In connection with the formation of clouds by mountains one particularly instructive effect may be noticed. You frequently see a steamer of cloud many hundred yards in length, drawn out from an Atlantic peak. Its steadiness appears perfect, though a strong wind may be blowing at the same time over the mountain head. Why is the cloud not blown away? It is blown away. Its permanency is only apparent. At one end it is incessantly dissolved, and at the other end it is incessantly renewed. Supply and consumption being thus equalized, the cloud appears as changeless as the mountain to which it seems to cling.

American Cyclopædia.—The formation of a cloud by cold and dispersal by heat is abundantly exhibited at the Table Mountain, Cape of Good Hope. As the wind from the southern ocean strikes the rocky slopes of the mountains and is diverted upward into colder regions of the atmosphere, a dense white cloud is evolved, which, reaching but little above the mountain, spreads over its summit, and is carried

down on the other side; but, as it reaches the warmer regions below, the moisture soon resumes its invisible state, and is only seen covering the mountain and hanging down its sides, suggesting the name by which it is known—"The Table Cloth."

This curious phenomenon has attracted the attention of many of the most eminent men of science that have lived during this century—Humboldt at Tenerife and in South America, Darwin during the voyage of the *Beagle*, and Sir John Herschel at Cape Town. Professor Tyndall has placed this matter so clearly within the reach of every reader that it is difficult to believe that nearly all the knowledge we now have on this very interesting subject has been gained within the last fifty years—that even Alexander von Humboldt, at the time of his journey to South America, could give no better explanation than that he "supposed the mountain acted like the clouds, or, in other words, that the clouds were being carried up the mountain by impeding them in their course."

Much more than a quarter of a century has elapsed since the writer made the journey from Cairo to Suez and Mount Sinai, and was at the time very strongly impressed by this phenomenon of the cloud and the fire crowding the brow of "Cabal Jibek" which descends a rapidly from the southwest shore of the Bay of Suez to a height of about 3000 feet. During all this time I have failed to learn that any traveler or writer has called attention to the cloud-capped mountain by day and the lightning flashes through that cloud by night, a probable explanation of which is given in the story of Exodus. Yet the traveler who sets out from Cairo by the old method of travel—the caravan—mounted upon his "ship of the desert," will see before him toward the end of the first day, directly in his line of march, the stationary cloud, and after midnight, when the darkness has fallen, the cloud, looking in the same direction he will see the lightning flashes with almost the regularity of the revolving light upon the sea coast. These are repeated more vividly the next day and the next until he has reached the sea and encompassed for the night, opposite Suez, the "Wells of Moses" again setting out on his march for the Wilderness of Sin he leaves the cloud-capped mountain on his right hand across the narrow sea. Having completed this day's journey and again encamped for the night, he watches the cloud grow dim and the lightning increase in vividness, and realizes with its force the fact that the cloud and the fire have ceased to be his guide, and have gone behind him and stand between him and the Egyptians. And no intelligent and unbiased traveler, noticing these phenomena, can fail to be convinced that he sees before him the veritable "pillar of cloud by day and pillar of fire by night." I have endeavored to present this interesting sight as I witnessed it in March, 1861, and must now leave to others to determine its time, seasons and constancy. Since my journey to Mount Sinai the Suez canal has been completed, and is now one of the gates of the world. The commerce of the Orient, the East and the West past the base of Cabal Jibek, bringing its daily within sight of some of the many thousands of persons that are borne past it each year.

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Apply to  
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M. F. ALVARES,  
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